

AN EROS OF LATER GREECE.

The Metropolitan Museum of New York contains a beautiful bronze statue of Eros which dates from the Hellenistic period of Greek art. While not belonging to the strictly classical period this bronze is so typical of the traditional conception of the youthful deity that Professor Fox has chosen it for reproduction in his volume on Greek and Roman mythology (Vol. I of *The Mythology of All Races*, edited by Dr. Louis H. Gray and published by the Marshall Jones Company of Boston), and it is from this publication that we have taken it for the frontispiece of our present issue. The statue has been thus described by Miss G. M. A. Richter in her account of the *Greek, Etruscan and Roman Bronzes in the Metropolitan Museum of Art*:

"He is springing forward, lightly poised on the toes of his right foot. The left arm is extended forward and holds the socket of a torch; the right is lowered and held obliquely from the body with fingers extended. He is nude and winged, the feathers of the wings being indicated on the front side by incised lines. His hair is curly and short, except for one tuft which is gathered about the center of the head and braided.

"This famous statue is one of the finest representations of Eros known. The artist has admirably succeeded in conveying the lightness and grace associated in our minds with the conception of Eros. Everything in the figure suggests rapid forward motion; but this is attained without sacrificing the perfect balance of all parts, so that the impression made is at the same time one of buoyancy and of restraint. The childlike character of the figure is brought out in the lithe, rounded limbs and the smiling, happy face."

 BOOK REVIEWS AND NOTES.

Krieg dem Kriege is the title of a collection of German poems by W. L. Rosenberg of Cleveland, Ohio. The author, in this little volume of 188 pages, dwells for the most part, though not altogether, on the subject of war, especially the present war, and the tendency of his sentiment is toward the cosmopolitan and the universally human. In one poem Sir Edward Grey is criticized. "England's 'Holy Duty'" is the satirical title of another. "The German People" is characterized as a nation that has been forced into the war, and which fights for liberty and the reestablishment of peace. In "A Colloquy of the Czar in Tsarskoye Selo" the Czar receives news of the horrors of the battle of Tannenberg, where a whole army is driven into the swamps of Masuria; but such a little accident does not ruffle a Czar. The poem ends thus:

"Es war eben diesmal ein klein Malheur,
Et cela ne touche pas un empereur."

"The Two Brigades" describes the death-ride of two Russian cavalry brigades into the German lines, where they meet a tragic end. Following this is a poem telling the romance of two Russian lovers, in which a young lieutenant is followed by his sweetheart who in the disguise of a soldier acts as his attendant. Faithful to the end they meet death together on the battlefield, where the German surgeon discovers in the dying soldier a woman with a picture of the dead lieutenant by her side. There is a poem dedicated to the memory of the Social Democrat member of the German Reichstag, Dr. Ludwig Frank. He joins the army, not for the Kaiser but for the German people—the people that is surrounded by envious enemies. On page 15 we find a poem in the

style of the old Scottish ballad, in which King Albert is the leading figure. The Belgian people lament their loss of hearth and home, and their exile and destitution, and cry out to their king for the reason of these things. Following is an English prose rendering of the poem:

"Why is Belgium now German land?
And thou, why art thou banished from thy throne?
Why is thy army vanquished,
King Albert, King Albert?
Why are we refugees, far from home?
Whence comes this deluge of war with its horrors?
Wherefore our need and our lamentation,
King Albert, King Albert?"

"Hath not thy heart shuddered
At this judgment on thy deeds?
Doth not thy conscience smite thee,
King Albert, King Albert?
And now when, over all the world,
The misery of Belgium is told,
How endurest thou the burden of thy guilt,
King Albert, King Albert?"

King Albert speaks:

"The masters of France and of England too
Held Belgium in the palm of their hand,
And held it unabashed.
I was not king, I was but their thrall;
They knew neither justice nor right,
Naught but the thirst to strike Germany.

"As a buffer they used my Belgium,
And if I have lost my scepter and throne,
Ask England and France for the reason.
Bartered, betrayed, is the land of our fathers,
But there has arisen in our need an avenger,
And may he punish them both."

A similar poem addresses "poor, poor Belgium," and points to her king as the one who is responsible for her sad fate,—the king who has played *va banque* and proved to be a fool dressed in ermine. The poet expresses compassion for Belgium, but not for her king, who has deservedly lost his throne. War is, and will remain, the lot of mankind so long as there are rulers on earth (page 133), and so long as the belief in kings by God's grace prevails. K

PEACE OR WAR? The Great Debate in Congress on the Submarine and the Merchantman. Compiled from *The Congressional Record* by William Bayard Hale.

This volume is a concise report of the entire proceedings of Congress during the great war debate which lasted from February 17 to March 8, 1916. The whole debate extended to more than 450,000 words, but in abbreviating it for general reading the editor has been careful that every member of either House who participated should be represented, and in each case a conscientious effort has been made to retain the full strength of his argument. Mr.

Hale is a veteran newspaper man and not over-credulous. When looking over the *Congressional Record* he was so struck with the amount of important discussion of which the public has heard nothing through the newspaper press that he prepared this compendium for as general a circulation as possible. What he finds most clearly emerging above all the confusion of repetition and parliamentary detail is the preponderance of sentiment in both Houses in approval of the principle that the United States "must not yield to the prevailing mania, must not jeopardize the advantages of its position as the world's chief neutral power, must not be cajoled nor bribed nor taunted nor frightened into war, upon any pretext, on any ground, short of the most clearly unescapable, absolute and final." The Organization of American Women for Strict Neutrality is to be most cordially commended for its patriotism in undertaking the responsibility for the publication of so important a document. No one can read the report—and particularly the Senate discussion of the Gore resolution—without having his confidence strengthened in the intelligence, sanity and patriotism of the legislative branch of our national government, whether the opinion he gains at the same time of certain executive acts of the present administration be a favorable or unfavorable one. The issues there under discussion are now matters of history, but as history this discussion still retains its interest. p

It is pleasant to see an increasing interest in Lao-tze's *Tao Teh King*, and therefore we welcome a new translation of it by Dr. Isabella Mears, published by William McLellan and Co., of Glasgow, in 1916. The task is not an easy one, and so we need not be disappointed if the author makes mistakes; we must be satisfied if the spirit of the original is appreciated and often satisfactorily rendered into English.

Not wishing to go into detail we will incidentally mention a positive error in Chapter XVII where the omission of the negative spoils the sense of the original. Lao-tze means to say that good rulers govern the people so that their government is not noticed. Thus Dr. Mears's translation says what Lao-tze wanted to deny. She says: "In ancient times the people knew that they had rulers."

One main point of Dr. Mears's version is the wrong translation of the negative *wu* by spirit or inner life. It may happen that sometimes the negation of material or external qualities may denote "spirit" or the higher features of the inner life, but it seems to me preferable to translate an ancient book of a marked originality rather than to interpret it. But we repeat that a translation of Lao-tze is difficult. κ

We publish on the next page a new national hymn, "God For Us," words and music by Charles Crozat Converse. We wish it Godspeed, and will only add that it will be suitable for general use on patriotic occasions.